तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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No Charge

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

We do not want anything as personal remuneration. That is the secret of this movement. Every member and worker must learn to sacrifice for God's sake. That is the principle of this movement.

— Letter to R. Prakash 22 June 1951.

The Internal and External Reasons for Gaura Avatara

Sri Srimad Gour Govinda Swami Maharaja

Srila Narottam Das Thakur has sung (*Prārthanā* 39.1):

gaurāṅgera madhura-līlā, jār karṇe praveśilā,
hṛdoya nirmala bhelo tār

The pastimes of Chaitanya Mahaprabhu are *madhura*, very, very sweet. If one is fortunate enough to hear those pastimes from the lips of a pure devotee of Sri Chaitanya Mahaprabhu then his heart will be purified. Therefore Srila Kaviraj Goswami says that if you want to know Lord Chaitanya in truth you must bow down to all of his pure confidential devotees.

Caitanya-caritāmṛta (*ādi* 4.226) states:

sei dvāre pravartāila kali-yuga-dharma
caitanyera dāse jāne ei saba marma

Thus he (Krishna in the form of Sri Chaitanya Mahaprabhu) initiated the dharma for the age of Kali. The devotees of Lord Chaitanya know all these truths.

What is the dharma for *Kali-yuga*? *Hari-nāma-saṅkīrtana*. Srila Vrindavan Das Thakur has described (*C.b. ādi* 2.22):

kali-yuge dharma haya hari-saṅkīrtana
etad arthe avatīrṇa śrī śacīnandana

Sachinandan, Lord Chaitanya, the father of *hari-saṅkīrtana*, appears for this purpose — to teach the chanting of the holy name.

Sri Chaitanya Mahaprabhu distributed love for Krishna. He was very, very merciful. *Caitanya-caritāmṛta* (*ādi* 4.225) states:

śrī-kṛṣṇa-caitanya gosāñi rasera sadana
aśeṣa-viśeṣe kaila rasa āsvādana

Lord Sri Krishna Chaitanya is the abode of *rasa*. He himself tasted the sweetness of *rasa* in endless ways; he tasted it himself and he distributed it.

Most Merciful

Rupa Goswami says (in *Cc. madhya* 19.53):

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

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We offer obeisances to Gaura because he is the most munificent incarnation. He is freely giving *kṛṣṇa-prema*, love of Krishna.

Krishna has innumerable incarnations. But when Krishna and his incarnations come to this material world, they never give this *prema.* It is only given in *caitanya-avatāra* — when he comes as Lord Chaitanya. 500 years ago he came and indiscriminately distributed this love of Krishna. He never considered whether one should or should not get this *prema.*

We sing this verse (*Cc. ādi* 1.4):

anarpita-carīṁ cirāt karuṇyāvatīrnaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam

Anarpita-carīṁ means that in other ages, in other incarnations, this *kṛṣṇa-prema* had not been given. It is only given in *caitanya-avatāra.* Five hundred years ago when Krishna came as Chaitanya Mahaprabhu he distributed this *prema* freely to one and all, therefore he is known as *mahā-vadānyāya-avatāra.*

Only Theoretical

Krishna is *suhṛdam sarva-bhūtānāṁ*, the only well-wishing friend of all living entities [*Bg.* 5.29]. Previously, when Krishna came to this material world he gave the most confidential instructions to Arjuna in the *Gītā*. The seven hundred verses of the *Gītā* contain the essence of all the Vedic scriptures. The *Gītā Māhātmya* (text six) states:

sarvopaniṣado gāvo dogdhā gopāla-nandanaḥ
pārtho vatsaḥ su-dhīr bhoktā dugdhaṁ gītāmṛtaṁ mahat

"*Sarvopaniṣadaḥ*" — "all Upanishads", means the Vedas. Those Upanishads have become a cow. *Gopāla-nandana,* Krishna, became the milkman taking milk from that cow. This milk is *gītāmṛta*, the nectar of the *Gītā,* and *pārthaḥ*, Arjuna, is the calf. Unless there is a calf the milk cannot come out. The nectarean milk of *Gītā-vāṇī,* the teachings of the *Gītā,* came out and has been distributed to one and all. *Gopāla-nandana* gives this because he is the only well-wishing friend of all living entities.

Later, while in his abode, Krishna was thinking, "The people of *Kali-yuga* cannot understand or practice the *Gītā* in their lives. So how can they be delivered? How can they approach me? I have only spoken theoretical knowledge. *Kali-yuga* is an especially degraded age. It is full of sinful activities. The consciousness of the people is low and degraded. They cannot understand the *Gītā*, because I have not set an example how to develop *prema* to Krishna and to surrender." So he came as Gaura. One who has not developed love for Krishna cannot surrender. One will only surrender oneself completely to the person who is loved the most. Otherwise it is not possible.

Two Causes

There are two types of causes, *antaraṅga*, internal, and *bahiraṅga,* external. The external cause of the advent of the Lord is *yuga-dharma pracāra, kṛṣṇa-nāma-saṅkīrtana pracāra* — preaching the religion of the age, preaching the congregational chanting of the holy names. But there is an internal cause why Shyamsundar became Gaurasundar. There were three desires he had to fulfill for himself: *rādhāyāḥ praṇaya mahimā* — he wanted to know what is the glory of Radharani's love; *āsvādhyo yenādbhuta-madhurimā* — he wanted to know what is it that she relishes in him; and *saukhyaṁ cāsyā mad-anubhavataḥ* — he wanted to know what is the happiness she gets by relishing that love (*Cc. ādi* 1.6).

In *Caitanya-caritāmṛta* (*ādi-līlā* 3.19-21, 26) Kaviraj Goswami describes Krishna's own words:

yuga-dharma pravartāimu nāma-saṅkīrtana
cāri bhāva-bhakti diyā nācāmu bhuvana

"I will initiate the *yuga-dharma, nāma-saṅkīrtana,* and make the whole world dance. I'll give four principle *rasas,* loving mellows, and make the whole world dance by chanting Hare Krishna." There are five principle mellows: *śānta, dāsya, sakhya, vātsalya,* and *mādhurya*, i.e., neutrality, servitorship, fraternity, filial affection

and conjugal love. But Mahaprabhu said, "*cāri-bhāva-bhakti diyā nācāmu bhuvana*". He gives only four *rasas*, not five. *Śānta* is cut out. He is only giving *dāsya, sakhya, vātsalya,* and *mādhurya.*

Teaching by Example

āpani karimu bhakta-bhāva aṅgīkāre
āpani ācari' bhakti śikhāimu sabāre

"Assuming the mood of a devotee, I'll incarnate myself. I'll teach one and all how to practice devotional service to Krishna by observing it myself in my own life." This is Mahaprabhu's motto: *āpani ācari dharma āpani śikhāi* — You should practice and teach by your own practical example in your daily life, not just by theoretical speaking. This is Mahaprabhu.

āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhānta gītā-bhāgavate gāya

If you do not practice in your life, you can't teach others. You have no right to teach. Mahaprabhu said, you cannot teach this *dharma-tattva*, this *nāma-saṅkirtana-dharma,* unless you yourself practice it. This is the conclusion given in the *Gītā* and *Bhāgavatam.*

Krishna doesn't come in every *Dvāparā-yuga*. He comes only once in a millennium, a *kalpa*. In one *kalpa* each *yuga* comes two thousand times. Similarly, Chaitanya Mahaprabhu only comes once in a *kalpa*. The previous age was the *Dvāparā-yuga* in which Krishna came himself. This Kali is a special *Kali-yuga*. It is called *dhanya-kali* because Mahaprabhu himself came. Mahaprabhu doesn't come in other *Kali-yugas*. Krishna describes how the *yuga-dharma* is given:

yuga-dharma-pravartana haya aṁśa haite
āmā vinā anye nāre vraja-prema dite

In other *Kali-yugas* one of the plenary portions of Chaitanya comes and initiates the *yuga-dharma.* But that expansion cannot give *vraja-prema*, love of Krishna. They only initiate this *hari-nāma-saṅkīrtana.* They can never give this *prema.* Only Krishna can give that.

Serving the Devotees

Those persons who have taken birth in this age are very fortunate, because in this special *Kali-yuga* Krishna himself came as Chaitanya Mahaprabhu and gave this *prema*. To get this *prema* is the supreme perfection of human life. The devotees of Chaitanya Mahaprabhu, their servants and the servants of their servants, practice Mahaprabhu's teachings in their life. If one is fortunate to serve them they may also get this *prema* and thereby attain the supreme perfection of human life.

Prabhodananda Saraswatipad says in *Chaitanya-candrāmṛta* (text 22):

ācārya dharmaṁ paricarya viṣṇuṁ
vicarya tīrthāni vicārya vedān
vinā na gaura-priya-pāda-sevāṁ
vedādi-duṣprāpa-padaṁ vidanti

Those who follow the rules of *varṇāśrama-dharma,* worship Lord Vishnu, visit holy pilgrimage places, and study the Vedas, but do not serve the lotus feet of the dear devotees of Lord Gaura cannot understand the transcendental abode of Vrindavan, which is beyond the reach of the four Vedas.

— From a class on *Śrī Caitanya-caritāmṛta ādi* 4.225-226 on 31 March 1989 in Bhubaneswar, Orissa.

Krishna has Become the Son of Sachi

Govinda Das

(Gaurī-rāga)

nanda-nandana gopījana-vallabha
rādhā-nāyaka nāgara śyāma
so śacī-nandana nadīyā-purandara
sura-muni-gaṇa-mano-mohana dhāma

Lord Krishna, who is Nanda's son, the *gopīs'* beloved, Radha's lover, a hero of amorous pastimes, and dark in complexion, now has become Saci's son. He is the ruler of Nadiya. He charms the hearts of the demigods and sages.

jaya nija-kāntā- kānti-kalevara
jaya jaya preyasī bhāva-vinoda
jaya vraja-sahacarī- locana-maṅgala
nadīyā-badhūjana-nayana-āmoda

Glory to the Lord, whose bodily complexion is now like that of his beloved! Glory, glory to the Lord, who enjoys pastimes of feeling the ecstatic love his beloved feels! Glory to the Lord who brought auspicious bliss to the *vraja-gopīs'* eyes and who now delights the eyes of the girls in Nadiya!

jaya jaya śrīdāma sudāma-subalārjuna-
prema-pravardhana nava-ghana-rūpa
jaya rāmādi sundara priya sahacara
jaya jaya mohana gaura anupa

Glory, glory to the Lord whose form is dark like a new raincloud and who is the ecstatic friend of Sridama, Sudama, Subala, and Arjuna! Glory to the Lord who was the dear and glorious companion of Balaram and a host of *gopa* boys! Glory, glory to the Lord who now manifests a fair form, charming and peerless!

jaya ati-bala balarāma priyānuja
jaya jaya nityānanda ānanda
jaya jaya saj-jana- gaṇa-bhaya-bhañjana
govinda-dāsa-āśa-anubandha

Glory, glory to the Lord who was Balaram's dear younger brother! Glory, glory to the Lord who now delights Nityananda! Glory, glory to the Lord who breaks into pieces the fears of the saintly devotees! Glory to the Lord whose association Govinda Das yearns to attain!

jaya jaya śrī-śrīnivāsa guṇa-dhāma
dīna-hīna-tāraṇa prema-rasāyana
aichana madhurima nāma

(Refrain) Glory, glory to the Lord who is the goddess of fortune's shelter, who is the abode of all virtues, and whose sweet holy name carries the nectar-elixir of spiritual love, an elixir that rescues the poor fallen souls!

kāñcana-varaṇa haraṇa tanu su-lalita
kauṣika vasana virāje
prema nāma kahi kahata bhāgavate,
aiche varaṇa tanu sāje

Glory to the Lord whose graceful form is now more splendid than gold, who is gloriously arrayed in silken garments. Describing the glories of the holy name, He speaks from *Śrīmad Bhāgavatam*. His form is now fair.

nija nija bhakata, pāriṣada saṅgati
prakaṭahi caraṇāravinda
niravadhi vadane, nāma virājita
rādhe kṛṣṇa govinda

He is accompanied by His devotees. Now His lotus feet are visible in this world. Without cessation the holy names "Radhe!", "Krishna!", and "Govinda!" are gloriously manifest in His mouth.

yugala-bhajana guṇa- līlā-āsvādana
grantha kalpa-taru hāte
tuyā vine adhame śaraṇa ko deyaba
govinda-dāsa anāthe

He relishes the nectar of the divine couple's qualities, pastimes, and devotional service. He holds the desire tree of scriptures in His hand. O Supreme Lord! But for you, who will give shelter to fallen, helpless Govinda Das?

— *Govinda-dāsera Padāvalī*. Basumati Sahitya Mandir. Kolkata. Bengali.

— Unknown translator. *The Acarya's Songs and Poems Glorifying Lord Gauranga and Lord Govinda*. Found in the *Vaiṣṇava Folio Archives*. Compiled by Sri Narasingha Caitanya Matha. No date.

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